Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—Luke xii. 57.

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POETRY.

[From the Unitarian.]

HYMN.

Not in the solitude
Alone, may man commune with heaven, or see
Only in savage wood
And sunny vale, the present Deity;
Or only hear his voice
Where the winds whisper and the waves rejoice.

Even here do I behold
Thy steps, Almighty!—here, amidst the crowd
Through the great city roll'd,
With everlasting murmur, deep and loud—
Choking the ways that wind
'Mongst the proud piles, the work of human kind.

Thy golden sunshine comes
From the round heaven, and on their dwellings lies,
And lights their inner homes—
For them thou fill'st with air the unbounded skies,
And givest them the stores
Of ocean, and the harvests of its shores.

Thy spirit is around,
Quick'ning the restless mass that sweeps along;
And this eternal sound—
Voices and footfalls of the numberless throng—
Like the resounding sea,
Or like the rainy tempest, speaks of thee.

And when the hours of rest
Come, like a calm upon the mid-sea brine,
Hushing its billowy breast—
The quiet of that moment, too, is thine;
It breathes of him who keeps
The vast and helpless city while it sleeps. B.

BIOGRAPHICAL.

Nathaniel Appleton Haven.

To the extract which we gave, last week, from the Memoir of the late Nathaniel Appleton Haven, Esq. we now add, from the same work, the following remarks in more particular reference to his religious character.

In all his relations with his own family, Mr. Haven eminently enjoyed the peculiar happiness, which a Christian should seek. For Christianity was not with him a thing of forms and decencies. It was a pervading principle, which entered into all his concerns, all his thoughts, all his hopes. He had no interests so strong or ambitious, that they were not controlled by it; no happiness so reserved, that religion was not a part of it. As the head of a family, in particular, he devoted himself earnestly and continually to the religious instruction and improvement of his household and dependents, drawing the tender minds of his children early to God, and interesting their young and unoccupied hearts, in those simple views of religion, which were suited to their simple thoughts and years. Two beautiful and promising children were, at different times, taken from him, when his hopes and happiness in them were as full as a father's ever were. He suffered on both occasions most severely; but each time, as soon as death had set the final seal on his hopes, he collected his family, and, by religious rites and religious persuasions, tranquillized their minds and prepared them and himself to resume, at once, the ordinary duties of life. But he never afterwards seemed to be separated in thought from the children he had thus lost; and, when speaking of them, evidently felt, as if they were only removed to an adjacent apartment, where he should soon and certainly rejoin them. Indeed, in all things and on all occasions, in the even tenor of common enjoyments, in sickness, in sorrow, and in death, whatever might occur, his own spirit and the spirits of those nearest to him remained balanced by religious principle, or if they were disturbed, were disturbed but for a moment; and those who became intimate in the circle, which his affection had gathered round him, and which his gentleness retained under his influence, felt, that it was good for them to be there.

Mr. Haven was, in truth, a religious man in all things. In his opinions, which he had formed with great care, he belonged undoubtedly to the class of those who are called Liberal Christians in distinction from the Calvinists; and yet it is not probable, that his speculations would entirely agree with those of the leaders in any sect; for he was too deeply and solemnly persuaded of his own personal responsibility, to trust any part of his religious character to human authority. He examined the Scriptures devoutly, in the unyielding spirit of Protestantism, and received with gladness whatever he was persuaded had been taught by Jesus Christ and his Apostles. His opinions, therefore, particularly on the more doubtful points of speculation, were not, at every period of his life, precisely the same, nor, at any period, precisely like the opinions of those with whom he most associated. He, however, who pursues his Christian inquiries with such candor and solemnity, is little likely to be imbued with the spirit of sectarism and controversy. Mr. Haven was remarkably free from both; and in the latter part of his life, especially, he seemed to be further and further removed from them. Desiring, as he did, above every thing else, the improvement and elevation of the condition and character of society, he stood on that high ground, where party dissensions never reach, and where the desire of proselyting men to a sect is lost in the great and prevalent desire to make them wiser, and better, and happier. Although he was much surrounded with controversy, therefore, Mr. Haven did not share its spirit. On the contrary, he always delighted, amidst the conflicts of party, to discover how much of the contention was for words only; and his constant effort was not, to fortify himself in his own opinions, however carefully and conscientiously formed, but to enlarge that common ground, on which all Christians may meet in confidence and charity.

The following extracts relate more particularly to his character as a professional man; and to the interest he took in the moral and religious education of the young.

Immediately after his marriage, he engaged again in the practice of his profession.—But he was not urged on by that inevitable pecuniary necessity, which is, perhaps, a stimulus needful for young lawyers; and, therefore, did not apply himself very earnestly to common business. To the affairs of the poor and the unprotected, indeed, though ever so humble, he gave unwearied attention; and, perhaps, no one of his age among us ever had charge of the concerns of so many widows and orphans, for which he received no compensation. Nearly the whole of such business, however, was merely mechanical, and his mind was one, which could not be satisfied without intellectual pursuits of a high order. He turned, therefore, again to his books and to the more difficult parts of his profession, giving them a great portion of his time, and studying the law as an elevated moral science, worthy of the best efforts of his faculties. In this way, he made himself a well read, sound, and able lawyer; but his practice, during the nine years he now gave to it, was not extensive, and the literary studies he pursued, and the literary projects he finally formed, prevented him from being desirous much to enlarge it.*

But, though Mr. Haven's attention was not engrossed by the common business of his profession, he did not become a merely contemplative student, retired from the world and from active usefulness. On the contrary, he devoted much of the time which was thus left at his command, to public objects; and especially showed himself always willing to make exertions in favor of any thing which he thought would tend to raise the religious, moral, and intellectual condition of the whole mass of society in which his life was to be passed.

Among these, none interested him more than a Sunday school, established on the most liberal principles, and destined to exert a wide influence. He had become persuaded, by personal intercourse with the poor, and by a familiarity with their habits and condition, to which he had long been accustomed, that much of the misery and vice of society is to be traced to a neglect of moral and religious instruction of the young, which he believed to be more gross and extensive than is generally supposed. By his exertions, therefore, a Sunday school was opened in 1818, depending for its support on the society of the South Parish in Portsmouth, receiving all children that chose to resort to it. It was filled at once. The instructions were carefully adapted to the capacities and wants of the individual children. They were given kindly and with affectionate interest, by a large number of zealous teachers; and the children, in their turn, soon became interested both in their instructers and in what they were taught. The effect upon society was visible in less than four years. Children, who, at the begining of that period, had been received squalid and ignorant, and who would have remained so, had been gradually led to become careful and thoughtful; while those, who came at first better prepared from their domestic relations, had been carried onward faster and further than they would have been by any merely domestic instructions. It was, indeed, an institution, humble in its pretensions; but one which diffused much improvement and happiness, acting often on the characters of the parents hardly less than on those of the pupils, and extending a valuable influence even to the teachers themselves. Mr. Haven, in particular, often said it had been useful to himself, and always took a strong interest in it. He gave much time, which he greatly valued, in preparing himself for his lessons, which were sometimes of a character so elevated, that his faculties and knowledge were tasked to fulfil them;† but he had the happiness to live long enough to see several, whom he had received into the school at its first opening, and who had obtained in it their principal religious instruction, become, in their turn, its efficient teachers, and thus prove the entire success of the system, while they, at the same time, ensured its continuance.

*At the time of his death, Mr. Haven was making arrangements to edite and publish an American Annual Register. In his hands, such a work would have been of great value; and might have done for us what Dodsley's Annual Register, in the hands of Burke, did for Great Britain.

† Mr. Haven made a great sacrifice, in giving up his Sundays to this school: for he held it to be very important to make Sunday a cheerful and happy day to his children and family, by giving himself up to them almost entirely. He rose earlier on this day than on any other; and read and conversed much with his children, to whom he succeeded in rendering it, what it certainly always ought to be, the happiest day in the week.

Mr. Haven was interested in few things, during his life, more than in his Sunday school. And this might well be anticipated; for the number of children, who received its instructions, was very great; and, though he had excellent friends, who co-operated with him earnestly, he was himself its moving and governing spirit. That he felt the responsibility and was much excited by it to exertion, there can be no doubt. His papers are full of it. There are many prayers, that he offered up for it; great numbers of memoranda, which he used in his instructions; many hints for its improvement and extension; and an excellent practical "Address," which he delivered before its teachers, to explain to them their duties, and urge them to zeal and activity. Let me not, however, be misunderstood. Mr. Haven, it is true, sometimes acted on larger masses of the community and in more extensive relations; but for efficient, practical usefulness, few persons have done more than he did in this humble school; and the condition and character of a great number of children, to whom, in the course of eight years, he patiently and discreetly communicated this best and most unostentatious of charities, will long bear a witness to the value of his services, which cannot be mistaken.

DOCTRINAL.

The Exclusive System.

From Mr. Walker's Sermon.

[Continued from page 13.]

But it may be said, the doctrines which all these sects pronounce fundamental, must be so. All what sects? If by all these sects are meant all the sects in the world, the position, though conceded, would not answer the purpose of the Exclusionist; for, of course, there could be no ground for exclusion, if all were agreed. But if by all these sects, are meant a certain number of sects, I would ask on what ground these sects arrogate to themselves an authority, not supposed to belong to the rest, of determining for the whole church what shall be regarded as fundamental doctrines. In such a contest, it is with sects as it is with individuals; no one sect can set up pretensions to infallibility, which any other sect might not set up with just as much reason. And as for any additional authority to be derived from the circumstance of its being a combination of several sects, it should be considered, that on such a combination they cease to be several sects, and, so far as the Exclusive System is concerned, are to be regarded as one sect formed on a more comprehensive principle.

If, indeed, it were not only settled that there are certain essential and fundamental doctrines of the gospel, but also which these doctrines are, there might be some reason in considering such as should reject them as virtually renouncing the religion. But while the question, which these doctrines are, is the very question at issue, it is manifestly premature for either party to begin to act upon it, as if it had already been decided by a competent authority. The obvious fact seems to be strangely and unaccountably overlooked, that man's fallibility applies to his judgment respecting fundamentals; nay, that it applies in a two-fold degree. It is a question whether these doctrines are doctrines of Christianity, and, if doctrines of Christianity, it is a question whether they are fundamental doctrines; both of which questions are disputed, and in both of which he may be mistaken. Were I to reject what I myself regard as essential and fundamental doctrines of Christianity, the case would be different, I allow; but this is not pretended. It is not pretended that both parties admit the doctrines in question to be essential and fundamental; but only that you hold certain doctrines to be so, which I do not. Well then, what is to be done? Why, you must convince me that I am wrong, if you can; but, pending this controversy, you must remember that you are only a party to it, and not party and umpire too. Convince me that I am wrong, if you can; but till you have done this, you must not think, in your conduct towards me, to take it for granted that I am wrong; for this is the point to be proved, not taken for granted.

The Exclusionist will say, perhaps, that he does not assume the right of deciding this point on authority, but merely as matter of opinion, and sincere conviction. He will say, that, in his opinion, I have renounced essentials of Christianity, and consequently am no Christian; and further, that the assertion is always understood with this qualifying clause. Nay, he may contend, that this is one of those interesting questions, on which a man cannot help making up an opinion on one side or the other; and after his opinion is made up, to deny him the right to express it would not be to secure, but to destroy liberty. Every thing like authority being disclaimed, it may be asked, in a tone of triumph, whether this is not a subject on which a man in a free country may hold and avow his honest convictions.

Certainly he may, so long as he can do it without interfering with the rights of others. It will hardly be pretended, however, that the declaration of an opinion, merely as an opinion, is always allowable, when this declaration, true or false must injure others. It is an acknowledged principle, and in free countries too, that we have no right to scatter about our opinions, as opinions, without considering the effect it will have on others. I do not mean by this, that our lips should be sealed on the subject of our religious differences; but I do mean, that when we open them to denounce others, and prejudice the community against them, it is not enough to say in justification, that we speak as we think.

But waiving this point, I deny the fact itself on which the whole argument is based. It is not true that the supporters of the Exclusive System avow and advocate what they term fundamentals, as mere matters of opinion. Doctrines of minor importance they will allow to be regarded in this light, and therefore as still open to discussion; presenting questions respecting which fair and good minds may differ. But when they come to speak of doctrines accounted by them essential and fundamental, their tone and manner are changed; and they speak of them, not as mere matters of opinion, but as established verities, which none are at liberty to reject or even to doubt, and which all must see as they see, whose understandings are not darkened by moral prejudices. On other topics they would be understood to speak as they think; but on these they would be understood to speak as they know, and they are so understood in fact by a large majority of their followers; and their language, accordingly, is in the highest degree confident and overbearing, and owes not a little of its effect on the credulous and timid to this very circumstance. Nor is this all. They not only advance what they consider fundamental doctrines as established verities, but proceed immediately to act on them as established verities. The charge against Exclusionists is not that they hold certain opinions, or that they avow and advocate their honest convictions; but that they take up certain opinions, which are mere opinions, and advance them as established verities, and act on them as such; and this, too, when they know that the feelings, reputation, and substantial interests of others are compromised thereby. The charge is, that forgetting their fallibility, they act towards others, and to the great prejudice of others, precisely as if they thought themselves infallible, and in a way to be justified only on such an assumption.

To this it may be replied, that notwithstanding our acknowledged fallibility, we are under the necessity of acting on opinion, and oftentimes on mere opinion and disputed opinion, and in direct collision with the opinions, wishes, and interests of those whom we oppose. This is true in certain cases; but it is not true in any case so far parallel with that in question, as to warrant reasoning from one to the other. Thus, the construction put upon a law is in some sense a mere matter of opinion among the judges, and often of disputed opinion; and yet this opinion is enforced. But then it should be remembered, that the judges are invested with authority for this purpose; and it will hardly be pretended that any Christian, or body of Christians, is invested with a like authority to decree what construction shall be put on the word of God. Again, I may think my neighbour unworthy of confidence, and on the strength of this opinion I may proceed against him so far as to withhold my confidence and my society; and I have a perfect right to do this, because my confidence and society are my own, and at my own disposal; but it will hardly be pretended, that the Christian name and privileges are in the same sense my own, and at my disposal. Further, I may think my neighbor is not only unworthy of confidence, but a dangerous member of the community; and on the strength of this opinion I may feel called upon, not only to withhold my own confidence and society, but to denounce him publicly. And this, also, I may do in those cases provided for by the laws, because in such cases a competent tribunal exists before which I may be arraigned, where the accused will have an opportunity, if he has been wronged, to assert and establish his innocence. But it will hardly be pretended, that, in matters of faith and conscience, a competent tribunal of this kind has been established amongst us, to which the injured party can appeal for redress; for to say that he may appeal to the tribunal of public opinion, is merely to answer me, and to attempt to blind me, by a figure of speech.

'Who art thou that judgest another man's servant? To his own master he standeth, or falleth.' The head of the church has been pleased to leave the questions at issue among his followers, open and undecided, with an express direction that the wheat and the tares be permitted to grow together until the harvest. Any attempt, therefore, to prejudge these questions, and act on such unauthorised prejudices, is precisely as if in civil jurisprudence a man should anticipate the legal sentence, take the law into his own hands, and proceed against a supposed offender, just as if he had been tried and condemned by the proper tribunal. You are aware, that this would be accounted a high misdemeanor in the freest countries; and as the misdemeanor has nothing to do with the truth or falsity of the judgment, but consists in its being a usurpation of authority, it obviously remains the same, though the supposed offender should afterwards be proved to be a real offender. For the same reason, if it should turn out hereafter, that the Exclusionist is right in his opinions, it will not justify him in having acted on them; for he did not know that he was right, and he had no authority to injure others by acting on this presumption. We are amazed at the air of honfidence with which Exclusionalists often appeal for justification to the example of Jesus Christ, and his apostles. As if Jesus Christ and his apostles did not possess an authority for deciding questions of this nature, and a spiritual illumination, which few Christians of the present day, I should hope, would have the audacity to claim.

Original Sin.

"In considering the effects of the first Apostacy, our author observes, there are many who, in order to account for the present weakness and wickedness of man, imagine, that, upon the fall of Adam, the human faculties were depraved, either naturally, or by some taint derived from him, or by some act of God. But the Scriptures say no such thing; and we want no such hypothesis to account for them; because the very same reason or cause, be it what it will, which accounts for the sin of the first man who came pure out of the hands of the Creator, will account for the sins of *all* men ever since: and to suppose that God would deprave the will or weaken the understanding of man merely as a punishment for what they could not help, is a most unworthy imputation on the Divine goodness; and it is no less so upon his wisdom, as if he were capable of contradiction and inconsistency. For if he designed to give them eternal life, why did he make them less capable of gaining it? And if he did not design it, why did he send them a Saviour? This notion was first invented to show the certainty of eternal damnation to all the posterity of Adam, if Christ had not died; for as much as by this taint or corruption of nature, it was rendered impossible for them to do things well pleasing to God. But this argument proves *too much*, and therefore concludes *nothing*. For the less capable a man is of perfection, the less will be required of him; and if it were impossible for him to do things well pleasing to God, it would cease to be his duty." *Monthly Review.*

PRACTICAL.

Contentment.

[From Jeremy Taylor.]

If you will secure a contented spirit, you must measure your desires by your fortune and condition, not your fortunes by your desires; that is, be governed by your needs, not by your fancy; by nature, not by evil customs and ambitious principles. He that would shoot an arrow out of a plough, or hunt a hare with an elephant, is not unfortunate for missing the mark or prey; but he is foolish for choosing such unapt instruments; and so is he that runs after his content with appetites, not springing from natural seeds, but from physical, fantastical, and violent necessities. These are not to be satisfied; or, if they were, a man hath chosen an evil instrument towards his content; nature did not intend rest to a man, by filling of such desires. Is that beast better, that hath two or three mountains to graze on, than a little bee that feeds on dew or manna, and lives upon what falls every morning from the store-houses of heaven, clouds, and Providence? Can a man quench his thirst better out of a river than a full urn; or drink better from the fountain when it is finely paved with marble, than when it swells over the green turf? Pride and artificial gluttonies do but adulterate nature, making our diet healthless, our appetites impatient and unsatisfiable, and the taste mixed, fantastic and meretricious.

But that, which we miscall poverty, is indeed nature; and its proportions are the just measures of a man, and the best instruments of content. But when we create needs, that God or nature never made, we have erected to ourselves an infinite stock of trouble, that can have no period. Sempronius complained of want of clothes, and was much troubled for a new suit, being ashamed to appear in the theatre with his gown a little threadbare; but when he got it, and gave his old clothes to Codrus, the poor man was ravished with joy, and went and gave God thanks for his new purchase; and Codrus was made richly fine, and cheerfully warm, by that which Sempronius was ashamed to wear; and yet their natural needs were both alike; the difference only was, that Sempronius had some artificial and fantastical necessities superinduced, which Codrus had not; and was harder to be relieved, and could not have joy at so cheap a rate; because he only lived according to nature, the other by pride and ill customs, and measures taken by other men's eyes, and tongues, and artificial needs. He that propounds to his fancy things greater than himself or his needs, and is discontented and troubled when he fails of such purchases,

ought not to accuse providence, or blame his fortune, but his folly. God and nature made no more needs than they mean to satisfy ; and he that will make more must look for satisfaction where he can.

Let us prepare our minds against changes, always expecting them, that we may be not surprised when they come.

CHRISTIAN REGISTER.

BOSTON, FEBRUARY 2, 1828.

New Church.—*The South Congregational Church*, lately erected in this city, was dedicated on Wednesday, January 30. The house stands on the eastern side of Washington street, a short distance above Pleasant street. It is large and commodious, containing 124 pews on the floor, and 42 in the galleries. Its appearance is neat ; the ceiling is flat, and is brought lower than in most of our churches ; the pulpit probably unites more excellencies in its construction than any other in Boston. Neither so high as in the old churches, nor so open as in some modern ones, it presents a front of good proportions, and affords ample room for all the clergymen who may be called to officiate on public occasions. It is situated in a recess, the wall of which is covered by drapery arranged with much taste, and through a door in which the minister may descend to the Vestry. This is admirably planned, consisting of two large rooms connected by folding doors. We have been, on the whole, more pleased with the internal arrangement of this building than of any other Unitarian church in this city.

The services of Dedication were highly acceptable. The day was fine, the church was filled to overflowing, the music, performed by a large choir, was executed as by those who "sing with the spirit and with the understanding also." The Introductory Prayer was offered by Mr. Young ; Selections from Scripture and Hymns were read by Mr. Frothingham ; Dedicatory Prayer was made by Mr. Pierpont ; Sermon was delivered by Mr. Ware of Boston ; and Concluding Prayer offered by Mr. Gannett of Boston. The following Hymns were written for the occasion. The last of them could not be sung without extending the services to an undue length ; but we have been permitted to take a copy for the Register.

—

Written by Charles Sprague, *Esq.*

God of wisdom, God of might,
Father! dearest name of all,
Bow thy throne and bless our rite;
'Tis thy children on Thee call.
Glorious One! look down from heaven,
Warm each heart and wake each vow,
Unto Thee this House is given,
With thy presence fill it now.

Fill it now! on every soul
Shed the incense of thy grace,
While our anthem-echoes roll
Round the consecrated place;
While thy holy page we read,
While the prayers thou lov'st ascend,
While thy cause thy servants plead,—
Fill this House, our God, our Friend.

Fill it now—O fill it long!
So when death shall call us home,
Still to Thee, in many a throng,
May our children's children come.
Bless them, Father, long and late,
Blot their sins, their sorrows dry;
Make this place to them the gate,
Leading to thy courts on high.

There, when time shall be no more,
When the feuds of earth are past,
May the tribes of every shore
Congregate in peace at last.
Then to Thee, thou One all-wise,
Shall the gather'd millions sing,
Till the arches of the skies
With their hallelujahs ring.

—

Written by Rev. John Pierpont.

With trump, and pipe, and viol chords,
And song, the full assembly brings
Its tribute to the Lord of Lords,
Its homage to the King of kings.

To God, who, from the rocky prison [Son,
Where death had bound him, brought his
To God these walls from earth have risen;—
To God, "the high and lofty One."

Creator! at whose steadfast word
Alike the seas and seasons roll,
Here may thy truth in Christ our Lord
Shine forth and sanctify the soul.

Here, where we hymn thy praises now,
Father and Judge! may many a knee
And many a spirit humbly bow,
In worship and in prayer to Thee.

And when our lips no more shall move,
Our hearts no longer beat or burn,
Then, may the children that we love
Take up the strain, and, in their turn,
With trump, and pipe, and viol strings
Here pay, with music's sweet accords,
Their tribute to the King of kings,
Their homage to the Lord of Lords.

The following note accompanied the copy of the Hymn which has been kindly furnished for the Register.

[The committee appointed to make arrangements for the religious exercises at the Dedication of the South Congregational Church, received from an unknown friend the following Hymn, designed for that occasion. Confident that it will be read with pleasure by those who feel an interset in this new Church, they submit it for insertion in your next paper ; and while they here express their thanks to the author, they would observe, that the Hymns printed in the order of exercises were composed at their particular request, and were first received.]

Praise waits upon this Altar, Lord,
For Thee, the great, eternal One ;
Descend, and here thy name record,
And bless the work our hands have done.

Praise,—that amid our homes is rear'd
Another temple to our God ;
That on the path thy love has cheer'd,
Has sprung thy Spirit's fair abode.

That the same faith, whose hopes have lur'd
Immortal myriads to the skies,
Has, through all changing time, endur'd,
And holds to us that heavenly prize.

There shall one glorious temple's bound
Enclose the children of thy love;
And no discordant note shall sound
Among that seraph-choir above.

Oh! we would learn their love on earth;
That when we leave the things that die,
The harps that hail an Angel's birth,
May wake for *us* their melody.

Mr. Ware took his text from John xvii. 17, *Sanctify them through thy truth ; thy word is truth.* After some introductory remarks on the contrast afforded by the history of true and of false religions, he observed, that the text suggested to us the object and the means of Christianity—its object sanctification—the means which it employs to this end, truth By truth we understand the doctrines of religion. The nature and importance of religious doctrines, their object, and mode of operation, and the manner in which they should be ascertained and used, were the topics of discourse.

1. Doctrines are opinions or matters of faith, and are certain facts or certain promises—facts, such as the existence of God, the mission of Christ, the probationary state of man—promises, such as pardon and aid to the penitent.

2. They operate as reasons and motives, acting on the will, and inducing us to keep the commandments.

3. They are important, because they bring man into obedience to God, change his heart, and prepare him for heaven.—Hence we see the importance of sound doctrines. Hence, also, we see that the value of a doctrine does not depend solely on its truth, but on its power of influencing the character. There are some fundamental truths, as the being and unity of God. Others, equally true, are less important; as on the questions concerning infant baptism, episcopal ordination, and the intermediate state of the soul, truth must lie somewhere, but it is of less consequence for us to ascertain on which side it lies, since they are not connected with any principle of action. The important doctrines of religion cannot therefore be numerous. Those only are fundamental, which are absolutely necessary to bring men to holiness. No error can be fatal which does not lead to irreligion of heart or life ; error must sometimes be innocent, for the simple reason that it is unavoidable. We can now estimate the worth of that maxim, which declares it to be no matter what a man believes, if his life be right. This maxim may be just, or false, according to the meaning we attach to it ; if it recommend or excuse indifference about truth, it is false; if it barely assert, that when a man's opinions are adopted, and they have led him to holiness, it is no matter of what sect they are the peculiar tenets, it is true. So much for the innocency of error.

4. In ascertaining what are the doctrines of religion, we must observe some cautions. We are not to be determined in favor of any system, by the zeal or positiveness of its champions ; for error has often enlisted more zealous advocates than truth, as may be seen in the history of the Pharisees, of the Romish Church, and of the Unbelievers of France. Nor by the general prevalence of any opinions, for truth has, in every age, been found with the minority. Witness the introduction of Christianity, the times of the Reformation, and the present day, when the majority of Christians acknowledge the Pope. Nor by the apparent effect of opinions, for there may be other causes of their success than their truth, such as their novelty, the gifts of their advocates, the plans of operation adopted. Besides, sometimes one doctrine produces great effects, and sometimes another. Methodism wrought surprising changes, both under Whitfield and under Wesley, but one preached Calvinism, the other preached Arminianism ; both could not be true. The *Christians*, too, are producing signal effects ? Shall we say that God is setting his seal to their doctrine ? It is Arminian and Unitarian. How, then, shall we determine the truth of doctrines? Simply by an appeal to the scriptures. But men read differently. What is that to you? You read for yourself, not for others. But how can I be sure that I read aright? Is your intention good? that is the important question. But my understanding and opportunities are small. God requires of you no more than your circumstances will permit. In reading the scriptures, however, observe these rules—Study them with a fair and honest mind, with a single desire to understand them; Use the best human helps you can obtain; Avoid extremes; Adopt no sentiment inconsistent with the fundamental and undisputed doctrines of religion: Admit nothing which interferes with the principles of good morality. Do not say that here is too much of reason, for it is a question of interpretation which you are required to examine.

5. In conclusion—of what deep and practical interest are the doctrines of religion. They are not to be pursued as matters of speculation, for they are essentially practical : nor as mere matters of controversy, for they must exist as motives and principles of action, if profitable. They will indeed become subjects of dispute, and when the truth is assailed, no one should be an unconcerned spectator, but we must be careful to avoid a contentious spirit.

We have given, we believe, a correct analysis of Mr. Ware's discourse. His peroration, in which he spake of the purposes of those who erected this church, and of their hope that the truth would be left by all who should have connexion with it, free and unfettered, was fine. The whole sermon was excellent, appropriate to the occasion and to the times, containing just sentiments, and though embracing many topics, yet presenting them in a lucid order, and in such a manner as to preserve a proper unity. We have heard but one sentiment, of satisfaction, expressed by all who heard it; nor could it be otherwise, for, while they whose opinions coincided with the preacher's, were highly gratified, they who differed from him could find no reasonable ground of offence.

The circumstances which have attended the erection of this church, are altogether pleasant. It was undertaken by individuals who wished to supply a comparatively destitute part of the city with another house of worship. At the time, when the project was conceived, but one church stood in the midst of that large and increasing population who occupy the streets to the south and west of Boylston market. Little more than six months have elapsed since the building was commenced; it is now completed, with every reasonable prospect that a congregation will be gathered, and a ministry established in it, without weakening other societies, and without the aid of "trust deeds and church conveyances." We rejoice in its success, as Unitarians, as Christians, and as the friends of religious liberty.

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Dedication and Ordination. The First Presbyterian Church, in Piedmont Square, in this city, was dedicated by solemn rites to the worship of God on Thursday last.—The following was the order of the services. 1. Anthem. 2. Select passages of Scripture, read by Rev. Mr. Talbot, of Nottingham-West, N. H. 3. Prayer of Consecration, by Rev. Mr. Sabine, Pastor of the Church. 4. Original Ode, written for the occasion, by a member of the Church. 5. Sermon, by Rev. Mr. Sabine. 6. Anthem. 7. Concluding Prayer, by Rev. Mr. Sharp, of the Baptist Church.

After the service of dedication was concluded, Mr. Samuel A. Bumstead was ordained as an Evangelist. Rev. Mr. Merrill, of the Methodist Church, offered the Ordaining Prayer; Rev. Mr. Sabine gave the Charge; and Rev. Mr. Talbot expressed the Fellowship of the Churches.

Mr. Sabine's Sermon was able and eloquent. His text was the appropriate passage in Haggai ii. 9. *The glory of this latter house shall be greater than of the former: and in this place will I give peace, saith the Lord of Hosts.*

Mr. S. spoke in a feeling and pungent manner of the persecutions which his society had been called to endure for conscience sake. This was the second house erected by the same congregation,—erected not because the old house was too small, nor because it was worn out, or destroyed by the elements.—But because by iniquitous manouvering it had been wrested out of their hands. The laws of the State had been set at defiance, and by the intrigue and management of designing men, the church of God had been driven from her habitation.—The present house was erected, not like the former, by cupidity and speculation, but by a concentration of charities. It was reared in the great and noble cause of religious freedom. It was set up, not for orthodoxy, nor for heresy, nor for novelty, nor because a new church was wanted—but simply and solely as a refuge from persecution—an asylum for liberty of conscience.

We were gratified at seeing ministers of different religious denominations attending and taking part in the services of the day—thus exhibiting their sympathy and respect for a minister and people who have suffered so much from orthodox persecution.

Sunday Evening Lectures. A Lecture will be preached in the new Church, at the corner of Washington and Castle-streets, on Sunday evening next. The usual Lecture of the regular course will also be preached on the same evening, at the Church in Federal-street.

American Colonization Society. The eleventh annual meeting of the American Society for Colonizating free people of color, on the coast of Africa, was held on the evening of Saturday, the 19th, in the Hall of the Representatives, at Washington. The Hon. *Henry Clay*, one of the Vice-Presidents of the Society, presided. Deputations were present from sixteen auxiliary Societies, in ten different States.

By the Report of the Board of Managers which was read by Mr. Gurley, the Secretary, it appears that their efforts have been successful, during the last year, in improving and extending the settlement of Liberia, and in the acquisition of new territory by purchase and negociation, from the native chiefs. Prejudices against the society appear to have been diminished,—its funds increased by the munificence of individuals and the public, and an increasing disposition manifested by the free blacks, to embrace opportunity of joining the colony.

Sundry resolutions were passed, of which we give only the following.

"Resolved, that after an experience of eleven years, this society are this day more than ever convinced of the practicability of their plan, and assured that patriotism and humanity alike urge them on to renewed applications for contributions from the public and private wealth of the country."

The Hon. *Bushrod Washington* was elected President of the Society,—the Rev. R. R. Gurley Secretary,—Richard Smith, Treasurer,—and John Underwood, Recorder.

ORIGINAL COMMUNICATIONS.

For the Christian Register.

Mr. Editor,—

In what manner and degree is the influence of regard to Reputation, admissible in Religion ?

In many passages of the New Testament, the "love of the praise of men" is contrasted with that of the "praise of God," in a manner leading the cursory observer to the conclusion, that the former is unqualifiedly condemned. Devotion is enjoined to be secret, if it would procure open reward. Ostentation is censured in no very limited language ; and even wo is denounced on those, of whom all shall speak well. On the other hand, exaltation, in human estimation, is often held out, from the same authority, among the encouragements to virtuous effort ; and the precepts to "let your light shine before men," to "avoid the appearance of evil," and to "give no occasion to adversaries to speak reproachfully," indicate that human approbation is considered a legitimate object of desire. Our Lord and his apostles were not backward in defending their own reputation, when unjustly assailed ; and in one memorable instance at least, viz. (the case of the woman who anointed his feet,) he exhibited the commending memorials of other ages and countries, as the paramount remuneration for a costly and impassioned act of gratitude.

We learn to harmonise these apparent contradictions, by the acknowledged rule of understanding the bold and extreme language of the sacred writings, in a sense qualified by reason and the circumstances of the case ; and in the present question readily infer that, while the love of reputation, like all the other passions implanted in our nature, is not to be utterly eradicated, as totally worthless and pernicious, but may safely, and even beneficially, operate as an assistant impulse to exertions of real holiness and beneficence, it is yet to be checked and restrained when becoming a master passion ; when operating in deleterious directions, or usurping the place of higher and purer motives.

This inference, (like other corrected interpretations of scripture,) is confirmed by independent, rational considerations. In the examination of our own minds we find no innate passion there, without its use ; and none which is not shared, in greater or less degrees, by other beings of our species. We infer that they are planted there by our Creator, for good purposes ; and are consequently not to be suppressed. Yet we see them all liable to excessive excitements and depraved attachments ; and learn the necessity of vigilance in their restriction. Among these passions the love of reputation holds an eminent place. Scarce a human being is to be found destitute of it : few in whom it does not usurp an undue proportion of power. This power is not to be entirely broken down, for its general exercise is beneficial. How much self-denial has it prompted in men. How many virtues has it supported ? how many vices has it restrained ? Who can contemplate without shuddering, the moral desolation which would ensue in a world so imperfectly guided by religious or virtuous principles, were this extensive and powerful sway of public opinion removed from it ? Yet where public taste or judgment has been vitiated, where pernicious customs exist, or corrupt practices have become fashionable, how often has a powerful mind been sedueed into acquiescence with popular vice, from which uncontaminated conscience has shrunk ! How often has the inquiring spirit bowed in submission to bigoted prejudice ! How often has the irresolute soul, thirsting for devout communion with God, timidly resigned its high aspirations to the shame of public censure ! ! Love of Reputation is therefore obviously an useful but a dangerous monitor ; and while its energies cannot be spared by religion, its excesses and deviations demand the control of a superior principle.

If the human character was as voluntary and controllable, as some seem to consider it, and nothing else was necessary but a simple determination of the judgment, that any course was right, to enable us to pursue that course, then indeed the Love of Reputation in any form or measure might be dispensed with: the energy derived from the contemplation of holier motives would be sufficient to ensure undeviating rectitude of conduct. But alas! the perception of the sure path does not always confine our footsteps to it, and where the requisitions of authority or duty are so plain, that passion or inclination find no gap to introduce scepticism, the infatuated heart would often blindly rush through attractive vice into ruin, if not stopped by the appalling view of human obloquy.

The more difficult question then presents itself, by what rule is this Love of Reputation to be encouraged or restrained from action? What are the cases and circumstances in which its aid is innocent, or beneficial to religion and morality; and what are those where its indulgence partakes of a criminal or injurious character ? It is obvious these questions cannot be answered in a word or by any unqualified expression ; for much must depend on the differing characters and circumstances of those who make a self application of it, much on the strength of the passion in any mind, and the degree and frequency in which it is controlled by other more powerful motives. Indeed, so various would be the answers to this question by different individuals, that it may be thought that no general answer at all is practicable or requisite ; that every one must be left to judge for himself, according to his own experience and self examination. But to apply this experience and examination, however accurate, to the practical regulation of the passion in question ; the Christian would find some rules or general principles necessary for his guidance, and it is the object of the present inquiry, to ascertain if there are not some, which are few and simple in themselves, and yet applicable to the multiplied cases, where this regulation is incumbent on him.

Shall it be said that the Love of Reputation shall be restrained when found to be the predominant or ruling passion of the mind ; and forming the primum mobile of moral exertion, instead of being merely an auxiliary to the fear, or love of God, or any other religious principle ;—or when the knowledge and contemplation of the credit which the exhibition of religious character has obtained, shall be perceived to fill the mind with vanity and turn it aside from a sense of its paramount responsibility to God, and of that humble consciousness of the defective state, in which it must appear to the eyes of so pure a Being ; or when a growing sensibility to the opinions of others is experienced, which produces great tenacity of character, and a disposition to resent the slightest mortification or neglect.

These conditions will appear to be reasonable grounds of alarm, and important reasons for opposition to this absorbing passion, yet it will be found, by experience, that neither of them can be applied without some limitation, to all the complex trials of life.—Cases will occur, when the piously disposed Christian, agitated with powerful passions, weak in faith or resolution, and beset *with* temptations or adverse influences, will need all the aid which can be derived from the encouraging smile of the respectable and the virtuous ; all the restraints inferred by his dread of their censure, to support him in his upright attitude, although his appreciation of these awards may possess either of the characters which have been described ; and, on the other hand, there will be often states of mind, when a silently and calmly operating consciousness of the approbation or admiration of others, shall not appear fraught with the consequences represented, when yet, its presence may be unnecessary, and when its suppression may be expedient as a basis for the formation of a habit of humility.

If a general rule is applicable to this question, it would seem to be that the aid of this highly energetic passion is to be sought and encouraged, when we are struggling with the power of other passions, in an undue state of excitement, or of vicious tendency, to which we know this would be an opponent ; and to be vigorously offered, when found to exert an uncontrolled sway over a calm state of mind. Above all, extremes are to be avoided.—Equally dangerous is it, and injurious to our religious character and usefulness, that an unqualified dependence on public estimation should obliterate every regard to divine favor, and eradicate every germ of independence, or that a total disregard of the opinions, habits and feelings of those around us, should deprive us of all their sympathy, estimation and assistance.

B.

For the Christian Register.

MR. EDITOR,—

The last Number of the Journal of Education contains, among many other good things, some admirable remarks on *Intellectual Instruction*, as applied to the education of *females*. The remarks, however, are equally applied to the education of persons of either sex, and merit the attention of all instructers of youth.

In the following extract, the writer describes the absurd method of teaching the *art of Composition*, which I believe is yet retained in many of our academies and schools.

"It is practised as a separate art—as a thing that can exist apart from the thoughts it is intended to convey. The making of a sentence, rather than the expressing of a thought, is the object of the pupil's anxiety. Hence the tormenting difficulty of first attempts, and the prevalent dislike for this sort of exercise. In some schools, it is the custom after a few weeks' practice in parsing, for the teacher to signify, that on such a day he shall expect "a Composition" to be presented by a given class, or perhaps he gives out a subject. But the pupils have received no instruction on *the cultivation of thought; they* have not been trained to this as an exercise; and they find that neither thoughts nor words will come when wanted. Nor is the case much better when a learner's first exercises are made to consist in getting up common-place thoughts and trite expressions by the help of a *succession of topics*."

Instead of this, the writer would introduce a much more natural and judicious method. "*Narrative and descriptive* subjects," he justly remarks, "are the only ones natural to young minds; and first endeavors, even in these, should go no farther than *recapitulating the thoughts of other writers*; the next step should be to express what *they have personally seen or heard*; and the systematic treatment of didactic themes should be postponed, till a regular course of mental training can be received, through means of *logic* and *intellectual philosophy*." "Let the teacher,' he adds, "require of the pupils an oral or a written recapitulation of a pleasing story for its own sake; let the cultivation of style be kept out of sight;—and the expressions will be natural, chaste, and easy; and the errors few and unimportant. It is unnecessary to say how far this is from an anxious and exhausting search after words, and its consequent feebleness and affectation of manner."

I will only add that my own experience and observation confirm the views given in the foregoing extract.

A FRIEND OF YOUTH.

For the Christian Register.

MR. EDITOR,—

I heartily join with "Lucas," in your last paper, in wishing that a "Sunday School Teachers' Guide" could be published. It is exceedingly necessary that something of the kind should be at hand for the use of those who undertake the duties of Teachers, and who, with the best intentions in the world, may, from want of experience, and suitable information, waste much time and labour, *when they might*, with such an assistant, make their employment *immediately* pleasant and profitable.

I think, however, that such a work should not be undertaken or performed hastily, or by a single hand. The combined experience and mature reflection of those who have long made the subject of Sunday Schools a study, should be put in requisition. By the Reports of the Schools, and the communications upon the subject which you have published, it may be seen that considerable differences of opinion, and difference of plan, exists respecting the management of these institutions. Would it not be very desirable, that by a full discussion of the subject, what is good in all these plans should be selected, and what is doubtful in them should be tested, before publishing a work which is designed as a sort of standard for other schools, and for future teachers of our own?

Some progress was once made towards this object; and it is believed that a valuable manuscript now exists, which was prepared as part of a plan to this effect. Would it not be well for the associated Teachers of the Sunday Schools in Boston, to appoint a committee to take proper measures to have a suitable work prepared, embracing not only advice and information to individual teachers, but general rules for the establishment and conducting these invaluable institutions, by which many who are willing to enter upon the work in other places, but who are deterred by want of information, might be enabled to establish Schools, and to conduct them upon the most useful and approved plan.

W. F.

A Prospectus of the volume of sermons alluded to in the following communication, will be found in our advertising columns. We trust it will receive due attention.

For the Christian Register.

MR. EDITOR,—

I observe that the publication of a volume of Sermons, by the late Mr. Little of Washington, is proposed. Few men have done more for Unitarian Christianity in this country than Mr. Little, and I am told that his discourses will be valuable. But it is sufficient to know, that this volume will be published for the benefit of his family, who are left without any resources but those which their own ingenuity and industry, or the kindness of their friends, may supply. Mr. Little served the cause of truth at great personal inconvenience, and his family will not, I trust, fail to receive from their Unitarian friends that expression of gratitude for his labors, which shall be at once substantial and delicate.

S.

OBITUARY.

It is to be hoped that some friend of the late Judge Howe, will be induced to prepare an obituary notice worthy of his distinguished merits. It is due to his memory, and to the community, of which he was a bright ornament.

In the Old Hampden Post, of the 29th, we find the following testimony to the excellence of his character:

MR. EDITOR: The following brief sketch of the character of Judge Howe, was written in what I call my table-book, under the date of Dec. 13, 1827. Of course it was never intended for the inspection of any one, and, but for the mournful event of his death, no eye would have seen it. The only merit it claims is that of being a faithful picture of my own impressions with regard to a man whom I loved and venerated. The insincerity of professed panegyric may sometimes be questioned; but the language which the heart utters to itself in secret, wears no disguise. Leaving to abler hands the melancholy task of doing more ample justice to his distinguished merits, I shall give the sketch as it was written at the moment, without alteration.

In a solitary walk this evening, I have been musing upon the character of a most excellent man.—It is the Hon. Samuel Howe, one of the Judges of the Court of Common Pleas, and Principal of the celebrated Law School in Northampton. He is one of those meritorious men, who has raised himself to distinction and eminent usefulness, by the force of long continued and zealous application to the duties of his profession. He has never suffered himself to become, what too many of that profession do, a mere machine for the manfacture of briefs and writs, but is a standing proof that the law is a truly liberal science, well deserving the enthusiastic encomiums, which such men as Jones and Burke have lavished upon it. But profound as his legal erudition is, this is not the limit of his attainments. He keeps up an extensive acquaintance with the literature and politics of the day. He is fond of conversation and always edifying. I never leave him without bringing away some valuable information. I do not know a man who is at the same time so willing and so able to be instructive to others; so profound, and at the same time so kind, as this gentleman. He is a Christian too, not in name only, but in daily practice; and he manifests the reality and force of his principles, by the exemplary patience with which he performs, as judge and teacher, a double portion of arduous duty, while suffering the ills of a feeble constitution and an exhausted frame. To avoid giving pain to his friends, his lips pronounce that he is well, while his whole aspect contradicts him. I depend upon getting stores of legal information from him, and yet I feel as if I were doing wrong to trouble him with a single question. He tells me it is no trouble.—To communicate is his delight. He will talk, for hours together, upon this favorite topic, answering my queries, and clearing away my difficulties with the same kind of indulgence which a parent practises in teaching a child. Every day enhances my debt of obligation to him. Such men are blessings to society which cannot be appreciated too highly. The majority of mankind are so wrapped up in schemes of selfishness, and ambition or avarice, that when we meet with an individual who is worthy to be a model in all the relations of life, whose passions are all subdued and chastened to reason's sway; who never meddles with contention but to quell it; who is candid and benignant, as a friend; blameless, as a Christian, and upright, as a man; how can we say or think too much of such a man?—*Serus in coelum redeas.*

W.

MRS. WEBSTER.—The following brief and just tribute to the memory of the late Mrs. Webster, is from the National Intelligencer of the 26th instant.

On Monday last, at New York, where her journey to Washington was arrested, by the disease that terminated her life, Mrs. GRACE WEBSTER, wife of the Hon. DANIEL WEBSTER, of the Senate of the United States. The death of this excellent woman has spread a general gloom among her numerous friends. Few persons have been more deservedly or more universally beloved; few have possessed qualities more attractive, more valuable, or more elevating. Her manners carried with them a winning grace and ease, expressive at once of benevolence and respect. Her heart was open to every call of human affliction, and her charity was of that Christian power, which blesses them that give and them that take. Her talents, naturally fine, had been cultivated by study, and a large intercourse with society, and her conversation diffused a charm which belongs only to the purity and refinement of the best female minds. Her life was filled up in the conscientious discharge of duty; in devoted attachment to her family and friends; in deep, sincere, and unobtrusive piety; in holiness of purpose and conduct; and in affections which, beginning in this world, belong also to eternity. Such a life, too brief indeed for our happiness, ought to leave nothing by its close, but regrets for our own loss, while it should afford the highest consolations from the connexions which it adorned, and the virtues which it illustrated. To her husband and children, we too painfully know, that the loss must be irreparable.

STATE LEGISLATUE.

SENATE.

On Friday the 25th an order of inquiry was passed on the expediency of alterations in the law relating to Merchants and Factors.

The following bills passed to be engrossed,—to incorporate the Middlesex Union Factory Company; the Merchants, Bank of New Bedford, in addition;—to cede to the United States the jurisdiction of land for a navy Hospital.

A Message was received from the Governor, on the subject of a Western Railway, accompanied by various documents. On Saturday 1000 copies of the Message and documents were ordered to be printed. On Monday the bill to encorporate the State Insurance Company was passed to be engrossed.

Bills to incorporate the Merchants' Bank, and the National Bank, were read once. On Tuesday the bill providing for the use of broad rimmed wheels passed to be engrossed.

The bills to incorporate the National Bank, the Atlantic Bank, and the Merchants' Bank passed to be engrossed. Various bills heretofore named as passed to be engrossed, were passed to be enacted;—also to incorporate the Middlesex Union Factory—the Appleton Company—the Mutual Fire Ins. Company of Springfield—Proprietors of the Cong. Meeting House in Salisbury and Amesbury—Proprietors of the Roxbury Female School—the Boston Marine Ins. Company.

On Thursday various petitions were committed.—The resolve on the petition of Jonathan Phillips, guardian, passed in concurrence.

The motion for a re-consideration of the vote respecting the bill for the more speedy decision of civil actions was decided in the negative.

On Thursday, a bill passed to be enacted to establish a Ministerial Fund in the East parish of Barnstable.

Sundry petitions were received and committed.—The petition of Horatio Tyler, to be restored to the rights and privileges of a citizen, of which he had been in some degree deprived by a former commitment to the State Prison. The bill relative to discipline and training the Militia of the Commonwealth was read a second time.

HOUSE OF REPRESENTATIVES.

On Friday the 25th, bills passed to be enacted, in addition to the acts giving further remedies in equity, and to incorporate the Haverhill Academy.

A motion was made by Mr. Savage of Boston, to amend the report of the committee on the subject of such alteration of the constitution as should lessen the number of Representatives. The motion proposed that the State be divided into Districts for that pupose, once in ten years, beginning with 1831, and that the ratio of representation should be such that the number of representatives should not be *less* than *three* times the number of Senators nor *more* that *four* times as many.

On Monday, the Boston Marine Ins. Co. additional bill was ordered to a third reading.

The bill for appointing county commissioners of high ways was amended and passed to a third reading.

The substance of the Governor's Message, respecting the survey of a route for a Railway, was, that two routes had been examined, one crossing the Connecticut river at Springfield, and the other at Northampton.

The survey of the southern route only has been attempted. It is found that the greatest elevation between the Connecticut and Hudson rivers is in the town of Washington, 1440 feet above the Connecticut, and 1477 above the Hudson,—*thirty nine* miles distant from the former, and *sixty three* from the latter.

It is stated that the road may be laid so that the greatest elevation shall not exceed the rate of 80 feet in a mile. The whole distance of such elevation will be only nine miles and seven tenths, which is about equally divided on the Westward and Eastward travel.

The high grounds on the East of Connecticut river, present no greater obstacles than those on the West.

Much important information respecting the "business and occasion of travel and transportation" through this country accompanies the report.

The Governor closes his Message with the following remarks.

The results to which the Commission has already arrived, may be considered as fully establishing the practicability within the reasonable application of means, of the construction of the road, strengthening every conviction and anticipation of its vast utility, and furnishing new motives and inducements to prosecute the necessary measures for the accomplishment of their enterpsise.

Remonstrances from the towns of Taunton and Mansfield against the petition to make New-Bedford a half shire town, were committed.

The following engrossed bills passed to be enacted.

A bill to incorporate the Boston Beer Company; in addition to an Act to incorporate the President, Directors and Company of the Taunton Bank; to incorporate the Williamstown Manufacturing Company; altering the dividing line between the towns of Southampton and Easthampton; to establish the Wareham Iron Company; in addition to an Act entitled an Act to incorporate the Trustees of the Ministerial Fund, in the town of Berkeley; in addition to an Act entitled an Act to alter the division line between New Salem and Shutesbury; in addition to an Act entitled an Act to incorporate certain persons as trustees of a fund for the support of a Congregational Gospel Minister in the South Parish in Bridgewater; in addition to an Act entitled an Act to incorporate the Third Congregational Society in Cambridge; in addition to an Act to incorporate the Hamilton Manufacturing Company; to incorparte the Neponset Manufacturing Company.

On Wednesday bills passed to be engrossed in concurrence, either to incorporate, or in addition to former acts.

The Lowell Manufacturing Company; the Mutual Fire Insurance Company of Springfield and vicinity; the proprietors of the Meeting House of the Congregational Society, in Salisbury and Amesbury; the Pawtucket Congregational Society; the Merchants' Bank in New Bedford; the Middlesex Union Factory Company; the Boston Marine Society.

NATIONAL LEGISLATURE.

SENATE.

Several memorials were presented on Monday relating alterations of the tariff.

The bill to increase the pay of Lieutenants passed to be engrossed

The bill to complete the Cumberland road engaged the Senate the principal part of the day on Tuesday the 22d.

The bill for increasing the pay, of the Lieutenants of the Navy passed the Senate. A bill for the encouragement of Vaccination was referred to a select committee.

On Wednesday a Message was received from the President respcting the boundary line between Georgia and Florida.

On Thursday the subject of Revolutionary petitioners was discussed. The bill for completing the Cumberland road was passed and sent to the House.

On Friday the general appropaiation bill was debated and passed.

Adjourned to Monday.

HOUSE OF REPRESENTATIVES.

On Monday the 21 a great number of petitions were presented, many of them in favour of encouragement to Manufactures, Agriculture and the growth of wool

A message was received from the President on the subject of the Mint

On Tuesday, the 22d, several unfavorable reports were made on private petitions. A resolution respecting squatters on the public lands, excited some attention, but no decision was made.

The bill relative to the impressed slave, was called up, and occupied the attention of the House till they adjourned. The same subject was resumed on Wednesday, but no decision made. On Thursday resolutions respecting retrenchments, were discussed at considerable length, and the House adjourned without a decision. A bill was read twice and committed on Friday, relative to the corps of Engineers. Bills were reported for the construction of two new dry docks, one at Portrmouth and one at New York. The subject of retrenchment occupied the House the remaining time till they adjourned.

SUMMARY.

ENGLAND. Extract of a letter, dated *London*, Nov. 22, to a gentleman in Charleston, S. C. respecting the battle of Navarino.

"The Ministers feel themselves in a predicament regarding this matter. The promotions and orders were given without consulting them, by the Lord High Admiral—their first knowledge of them, was from the Gazette. They have remonstrated against him with the King, who has, in consequence, stopped the promotion of the two Marine officers, whose commissions, you are aware, are signed by His Majesty. This is hard upon them; but no doubt an early opportunity will be taken to promote them. In the mean time, it marks the opinion of the Ministers.

"It is said that SIR JOHN GORE has been sent out, as the personal friend of Admiral CODRINGTON, to call upon him to account for his conduct, preparatory to his being recalled. It is reported that Sir GEORGE COCKBURN is to succeed him in the command, and that his place at the Admiralty is to be filled by Sir HENRY HOTMAN. Never was there a subject on which public opinion seemed so much divided.

Lord MELVILLE has had a very heavy fall from his horse in Scotland, and has broken his collar bone. He is not in actual danger, but his recovery must be the work of a considerable length of time."

From Greece. By an arrival at New-York, from Smyrna, the Merchants' Telegraph has received information that the Greeks had attacked Scio, and gained possession of the Island, except the Castle, which they were bombarding from the most commanding positions. They have twenty seven vessels strictly blockading the place, and as it is pretty well ascertained the Castle is poorly off for provisions, it is presumed it will soon surrender.

Piracies are reported as a thing of daily occurrence, and it has been supposed the European squadrons would take measures to curb their movements.

The news from the Morea was of no very recent date, but the last accounts stated that Ibrahim Pacha was laying waste the country, which he would soon be obliged to evacuate, as the cause of Greece is now considered triumphant.

Traveller.

Cape Haytien. Letters from Cape Haytien to the 17th December have been received at Baltimore. They state that another unsuccessful attempt to revolutionise the island was made on the night of the 8th. Several military officers had been arrested, some of whom had been tried and shot, and others transported. The President was hourly expected at the Cape. Considerable uneasiness prevailed at one time, but at the last advices affairs were comparatively tranquil.

Schools in Rhode Island. The late disscussions in Rhode Island, on the Free Schools' System, has led to some statements of facts relative to the common schools, which are of an encouraging nature.

It appears that in the 34 towns of that State, there are no less than two hundred Schools Houses, including Academies; which make, on an average, more than six to a town, besides, a large number of schools kept in private Houses. The number of winter schools, averaging not less than three months in a year, is estimated at 262.

A bill has been lately passed by the Legislature providing for the annual distribution of $10,000 for the support of schools. The same bill authorizes each town to raise a sum not exceeding double the amount of their respective quotas.

It is with the most painful feelings that we record a heart-rending disaster which occurred on Wednesday night in the family of Henry Eckford, Esq. of this city. The facts, as we are informed, are these: One of his daughters, a young lady about 19 years of age, was sitting up with her sister, who has been seriously indisposed and confined to her room for some time past. In the course of the night she fell asleep while reclining in the easy chair, and, by the falling of a burning cinder, her clothes accidentally caught fire, and she was immediately enveloped in flames. The family was alarmed as soon as possible by her invalid sister, but before any relief could be obtained, she was so much injured, that she expired yesterday morning! Thus has an interesting young lady been cut off in the prime of life, and under the most affecting circumstances.

N. Y. Gaz.

Calamitous Event.—A house situated upon the west hill, in Ithaca, occupied by Mr. John Welling, was burnt down on the evening of the 9th inst. and *three of his children* perished in the flames, and a *fourth* was so badly burned that it expired the next morning. The parents were absent on a visit. On their return their attention was attracted by the light of their own dwelling in flames—the father rushed forward, entered through a window, but was able to rescue but one of his children alive, to tell of the heart-rending cries of the remainder, and then expire.

An affray took place on Monday forenoon, at South Boston, amongst a gang of 65 or 70 Irishmen; and so furious had it become, that a Church bell was rung, which aroused the citizens generally with the Fire Engines. Some of the mob soon dispersed, not however in the "like good order and well conditioned" as at the commencement of the affray, for several were severely wounded. Two of the ringleaders were apprehended, and after examination at the Police Court, were committed to Prison. *Journal.*

Boston and Providence Rail Road. In their report, which makes ninety-four pages of letter paper, the commissioners say—"According to the estimates, the passages of persons will be equivalent to 50,000 over the whole length of the road, at $1 each—the transportation in wagons equivalent to that of 8,450 tons through the route, 4625 tons at an average price of $4 75 per ton, and 3825 tons (7 1-2 cents per mile per ton) at $3 15, giving the gross receipts of 84,000; deducting from which 6,750 for expense of horses, carriages and drivers for conveying passengers; 3,506 for expenses of the heavy transportation; also ten per cent. on these amounts to cover any error by under estimates of these expenses, and allowing $4000 per annum for superintendance and repairs, making nearly 15,400, leaves a nett income of a little over $68,000."

The Treaty of Commerce and Navigation between the United States and Sweden, concluded at Stockholm on the 4th of July last, has been ratified by that Senate; and the Ratifications were exchanged in Washington, on the 18th instant, by the Secretary of State, on the part of the United States, and by Bernard de Stackelberg, Charge d'Affaires of his Majesty the King of Sweden and Norway, on the part of his government. *Nat. Jour.*

BALTIMORE, Jan. 25. The U. S. ship Delaware, Capt. Downes, has returned from Annapolis, is now in Hampton Roads, and will sail for the Mediterranean in about a week. On one day, during the stay of this magnificent vessel at Annapolis, she was visited by over 800 ladies and gentlemen. At one time the persons on board her, exceeded 2000.

MARRIAGES.

In this city, by Rev. Dr. Lowell Mr. Daniel Bedell, of Newbury, to Mrs. Susannah H. Clendennin of this city.

In Roxbury, by Rev. Dr. Gray, Mr. Charles S. Hersey to Miss Sally G. Coney.

In Salem, on Wednesday morning, by Rev. Dr. Morss, of Newburyport, Rev. Thomas W. Coit, Rector of St. Peter's church, to Mrs. Eleanor F. Carlile.

In Cummington, Jan. 1, Mr. Freeman Coffin, of Williamsburgh, to Miss Hannah Whitmarsh, of C.

In Providence, on 28th inst. by Rev. Dr. Edes, Mr. Jonathan C. Parmenter, junior editor of the Literary Cadet, to Miss Sarah P. Mason.

DEATHS.

In North Bridgewater, on the 19th inst. Mrs. Olive Crafts, wife of Deacon John Crafts, and daughter of the late Rev. John Porter, aged 74.

In Newburyport, Mr. Silas Noyes, aged 51—Mrs. Mary, wife of Mr. James Davis, aged 71.

In Salem, very suddenly, Benjamin Watkins, Esq. aged 75.

In Mansfield, on the 3th inst. Mrs. Richmond, wife of Mr. Kingman Richmond, aged 29 years.

In Brookfield, Mrs. Olive, wife of Mr. John Perkins, aged 57.

In Londonderry, Mrs. Rebecca Wilson, wife of Mr. Thomas W. aged 49.

In Northwood, Nathaniel Johnston, Esq. of Hillsborough, aged 62.

In Cummington, Dec. 27, Widow Bethiah Wheeler, relict of Mr. Samuel Wheeler, aged 98 years, 6 months and 23 days—the oldest person in the town.

In Canterbury, N. H. Mr. James Barrett, aged 30.

At the Island of St. Croix, where he had gone for the recovery of his health Thomas May, Esq. late of Richmond and a native of Boston.

PROPOSALS

BY JAMES KAY, Jun. for publishing by subscription, 'Sermons on various Subjects, Doctrinal and practical," by the Rev. Robert Little, late Pastor of the Unitarian Church at Washington—for the benefit of his Widow and Children.

About one half of the sermons intended to be printed in this volume were prepared for publication by the late author himself; as well as a short sketch of his public life, which will be prefixed to the work. The other sermons will be selected by a friend of the deceased, who is equally anxious to preserve his reputation as a preacher, and to provide a fund for the partial support of his widow and children.

Those who have had an opportunity of being acquainted with the author's style of preaching need no motive to influence them in subscribing beyond the intrinsic merit of these compositions: others will have a sufficient inducement in the prospect of contributing to the support and comfort of his bereaved family.

CONDITIONS.

I. This volume will contain about 450 octavo pages, printed on paper of good quality.

II. It will be delivered to subscribers neatly bound in boards with cloth backs, at $3 per copy payable on delivery.

III. To those taking five copies a sixth will be given gratis, or a proportionate deduction made from the price of each copy.

IV. A list of the names of subscribers will be printed with the work.

N. B. Gentlemen holding subscription papers are requested to return them to the publisher before the 10th of Feb. 1828, as the work will not be put to press until 500 copies are subscribed for.

☞ Subscriptions in Philadelphia received by Mr. R. H. Small, Mr. J. Mortimer, and Mr. J. Dobson, Booksellers, and by James Kay, Jun. corner of Race and Sixth Streets.

☞ Subscriptions received in Boston, at the Office of the Christian Register.

LIBERAL PREACHER—No. VIII.

THIS day published by BOWLES & DEARBORN, No. 72 Washington-street, No. VIII. of the LIBERAL PREACHER, for February,—containing a Sermon "*On the Duty of Usefulness*," from 1 Cor. x. 24,—by Henry Ware, Jr.

February 2.

SUPERIOR INKS.

Book and Newspaper Printing Ink.

MOSES WHITING has taken the Boston Ink Factory, and has constantly for sale, a large supply of all kinds of Printing, Writing, and Indelible Inks, warranted, and on liberal terms, at 36, Washington Street, a few doors north of State Street.

Jan. 5 3m

LECTURES ON PALESTINE.

THE Subscriber proposes to deliver a few Lectures, probably five, on the "Geography and Antiquities of the Bible," illustrated by Maps. His object is, to do something for the encouragement of the Theological School in Cambridge. The whole profits of the course will be devoted toward laying the foundation of a scholarship in that Seminary.

The Lectures will be given at the Hall of the Athenaeum.

Tickets may be obtained of Messrs. Hilliard, Gray & Co. Washington Street, and J. W. Burditt, Court Street, price two dollars.

Jan. 12, 1828. HENRY WARE, Jr.

POETRY.

EVENING HYMN OF THE TYROLESE PEASANTS.

"Der heben feuer stunde schleckt."

The hour of soft repose is near,
Its lov'd times swell apon the ear
With sweetly soothing sound;
Again from toil and care we're free!
Come, let us to the sunset tree,
With light and joyous bound.

Come, let us to its pleasant shade,
And couch us on the mossy glade
Where many a wild flower blows,
How sweet, how dear is labor's rest!
How pure, how exquisite its zest!
How calm the hind's repose!

They who recline on beds of down,
And rest from toil have never known,
Our pity only share:
Fatigu'd with ease, their languid powers
Feel not the charm of sleep like ours,
They wake alone to care.

Sweet is the hour of our repose
When day has smil'd its farewell close,
And sweet the Sabbath's rest!
But sweeter far that soothing balm,
That lengthen'd Sabbath's promis'd calm,
In mansions of the blest!

There in our heavenly Father's sight,
Releas'd from toil, of burdens light,
We shall true rest enjoy:
There shall we faint not, feel no pain:
There sorrow, sin, assail in vain,
And bliss shall never cloy.

LADIES' FRIEND.

Hints on Conversation.

It is our wish to see the conversation of well bred women rescued from vapid common place, from uninteresting tattle, from trite and hackneyed communications, from frivolous earnestness, from false sensibility-from a warm interest about things of no moment; and an indifference to topics the most important, from a cold vanity, from the overflowings of an engaging flattery, and from all the factitious manners of artificial intercourse. We *do* wish to see the time passed in polished and intelligent society, considered among the beneficial as well as the pleasant portions of our existence, and not consigned over, as it too frequently is, to premeditated trifling, or systematic unprofitableness. Let us not, however, be misunderstood; it is not meant to prescribe that women should affect to talk on lofty subjects, so much as to suggest that they should bring good sense, simplicity, and precision, into those common subjects, of which, after all, both the business and conversation of mankind is in a great measure made up.

It is too well known how much the dread of imputed pedantry keeps off any thing that verges towards *learned*, and the terror of imputed enthusiasm staves off any thing that approaches to *serious* conversation, so that the two topics which peculiarly distinguish us, as rational and immortal beings, are by general consent in a good degree banished from the society of rational and immortal creatures. But we might almost as consistently give up the comforts of fire because a few persons have been burnt, and the benefit of water because some others have been drowned, as relinquish the enjoyment of intellectual, and the blessings of religious intercourse, because the learned world has sometimes been infested with pedants, and the religious world with fanatics.

Ladies commonly bring into good company, minds already too much relaxed by petty pursuits, rather than overstrained by intense application; the littleness of the employments in which they are usually engaged, does not so exhaust their spirits as to make them stand in need of that relaxation from company, which severe application or overwhelming business makes requisite for studious or public men. The due consideration of this circumstance might serve to bring the sexes more nearly on a level in society; and each might meet the other half way; for that degree of lively and easy conversation, which is a necessary refreshment to the learned and the busy, would not decrease in pleasantness by being made of so rational a cast as would yet somewhat raise the minds of women, who commonly seek society as a scene of pleasure, as a refuge from intense thought or exhausting labor.

It is a disadvantage even to those women who keep the best company, that it is unhappily almost established into a system, by the other sex, to postpone every thing like instructive discourse till the ladies are withdrawn; their retreat serving as a kind of signal for the exercise of intellect. And in the few cases in which it happens that any important discussion takes place in their presence, they are for the most part considered as having little interest in serious subjects. Strong truths, whenever such happen to be addressed to them, are either diluted with flattery or kept back in part, or softened to their taste; or if the ladies express a wish for information on any point, they are put off with a compliment instead of a reason; and are considered as beings who are not expected to see and to judge of things as they really exist.

[Selected.]

Miss Burney.

Miss Burney, afterwards Madame D'Arbly, wrote her celebrated novel of Evelina, when only seventeen years of age, and published without the knowledge of her father, who, having occasion to visit the metropolis, soon after it had issued from the press, purchased it as the work then most popular, and most likely to prove an acceptable treat to his family.

When Dr. Burney had concluded his business in town, he went to Chessington, the seat of Mr. Crisp, where his family was on a visit. He had scarcely dismounted and entered the parlour, when the customary question of "What news?" was rapidly addressed to him by the several personages of the like party. "Nothing," said the worthy doctor, "but a great deal of noise about a novel which I have brought you."

When the book was produced, and its title read, the surprised and conscious Miss Burney turned away her face to conceal the blushes and delighted confusion which otherwise would have betrayed her secret; but the bustle which usually attends the arrival of a friend in the country, where the monotonous but peaceful tenor of life is agreeably disturbed by such a change, prevented the curious and happy group from observing the agitation of their sister. After dinner, Mr. Crisp proposed that the book should be read. This was done with all due rapidity; when the gratifying comments made during its progress, and the acclamations which attended its conclusion, ratified the approbation of the public. The amiable author, whose anxiety and pleasure could with difficulty be concealed, was at length overcome by the delicious feelings of her heart; she burst into tears, and throwing herself on her father's neck, avowed herself the author of Evelina. The joy and surprise of her sisters, and still more of her father, cannot easily be expressed. Dr. Burney, conscious as he was of the talents of his daughter, never thought that such maturity of observation and judgment, such fertility of imagination, and chasteness of style, could have been displayed by a girl of seventeen, by one who appeared a mere infant in artlessness and inexperience, and whose deep seclusion from the world had excluded her from all visual knowledge of its ways.

MISCELLANY.

True Freedom.

[Extract from the Review of the Life of Napoleon Buonaparte.]

Those men whom God hath inspired with lofty sentiments and a thirst for freedom, must, in their individual capacity, communicate themselves to individual minds. Let such men spread around them their own spirit by every channel which a jealous despotism has not closed. Let them give utterance to sentiments of magnanimity, in private conference, and still more by the *press*; for there are modes of clothing and expressing kindling truths, which, it is presumed, no censorship would dare to proscribe. Let them especially teach that great truth, which is the seminal principle of a virtuous freedom, and the very foundation of morals and religion; we mean, the doctrine, that conscience, the voice of God in every heart, is to be listened to above all other guides and lords; that there is a sovereign within us, clothed with more awful powers and rights than any outward king; and that he alone is worthy the name of a man, who gives him up solemnly, deliberately, to obey this internal guide through peril and in death. This is the spirit of freedom; for no man is wholly and immutably free but he who has broken every outward yoke, that he may obey his own deliberate conscience. This is the lesson to be taught alike in republics and despotisms. As yet it has but dawned on the world. Its full application remains to be developed.

They who have been baptized, by a true experience, into this vital and all comprehending truth, must every where be propagators; and he who makes one convert to it, near a despot's throne, has broken one link of that despot's chain. It is chiefly in the diffusion of this loftiness of moral sentiment, that we place our hope, because we know that there are those who have drunk into this truth, and are ready, when God calls, to be its martyrs. We do not despair, for there is a contagion, we would rather say, a divine power, in sublime moral principle. This is our chief trust. We have less and less hope from force and bloodshed, as the instruments of working out man's redemption from slavery. History shows us not a few princes, who have gained or strengthened their thrones by assassination or war. But freedom, which is another name for justice, honor and benevolence, scorns to use the private dagger, and wields with trembling the public sword. The true conspiracy, before which tyranny is to fall, is that of virtuous, elevated minds, which shall concentrate themselves to the work of awakening in men a consciousness of the rights, powers, purposes, and greatness of human nature, which shall oppose to force the heroism of intellect and conscience, and the spirit of self sacrifice. We believe, that at this moment there are virtue and wisdom enough to shake despotic thrones, were they as confiding as they should be, in God, and in their own might, and were they to pour themselves through every channel into the public mind.— *Christian Examiner.*

Chief Justice Marshall.

The following general remarks on the official character of Judge Marshall, are from the last number of the North American Review.

"Mr. Marshall, on the 31st day of January, 1801, became Chief Justice of the United States, and has continued ever since that period to fill the office with increasing reputation and unsullied dignity. The wisdom of this choice, whatever might have been the disappointment or partiality of the friends of other candidates, has been fully established by the event. The sagacity and independence of President Adams, that intuitive perception of character, and comprehensiveness of observation, almost amounting to prophecy, which were so prominent traits in his mind, never were unfolded in a more imposing form. There is probably not a reflecting man in America, of any party, who would not now cheerfully admit, that the highest judicial honors could not have fallen on any one, who could have sustained them with more solid advantage to the glory or interest of the country.

"Splendid indeed as has been the judicial career of this eminent man, it is scarcely possible that the extent of his labors, the vigor of his intellect, or the untiring accuracy of his learning, should be duly estimated, except by the profession of which he is so great an ornament. Questions of law rarely assume a cast which introduces them to the extensive public notice; and those, which require the highest faculties of mind to master and expound, are commonly so intricate and remote from the ordinary pursuits of life, that the generality of readers do not bring to the examination of them the knowledge necessary to comprehend them, or the curiosity, which imparts a relish and flavor to them.

"For the most part, therefore, the reputation of judges is confined to the narrow limits which embrace the votaries of jurisprudence; and many of those exquisite judgments, which have cost days and nights of the most elaborate study, and for power of thought, beauty of illustration, variety of learning, and elegant demonstration, are justly numbered among the highest reaches of the human mind, find no admiration beyond the ranks of lawyers, and live only in the dusty repositories of their oracles. The fame of the warrior is forever embodied in the history of his country, and is colored with the warm lights reflected back by the praise of many a distant age. The orator and the statesman live, not merely in the recollections of their powerful eloquence, or the deep impressions made by them on the character of the generation in which they lived, but are brought forth for public approbation in political debates, in splendid volumes, in collegiate declamations, in the works of rhetoricians, in the school books of boys, and in the elegant extracts of maturer life. Not to go back to the ancients, the speeches of Chatham, and Burke, and Sheridan, and Pitt, and Fox, and Grattan, will be familiar to the ears, and uttered by the voices of thousands, who never heard of the gigantic learning of Coke, the commanding judgment of Holt, the infinitely varied professional attainments of Hardwicke, the felicitous and convincing genius of Mansfield, the cautious and unerring sagacity of Eldon, the almost preternatural union of judicial eloquence, exquisite diction, and sound principles of Stowell; or to name a few among the illustrious living and dead of our country, the unostentatious but vigorous sense of Tilgham, the profound and acute discernment of Parsons, or the exhausting diligence and polished strength of Kent.

"We shall not attempt, on this occasion, to enter upon a minute survey of the official labors of Chief Justice Marshall. However instructive or interesting such a course might be to the profession, the consideration already adverted to, sufficiently admonish us that it would not be very welcome to the mass of other readers. But there is one class which ought not to be overlooked, because it comes home to the business and bosom of every citizen of this country, and is felt in every gradation of life, from the chief magistrate down to the inmate of the cottage. We allude to the grave discussions of constitutional law, which, during his time have attracted so much of the talents of the bar in the Supreme Court, and sometimes agitated the whole nation. If all others of the Chief Justice's juridical arguments had perished, his luminous judgments on these occasions would have given an enviable immortality to his name."

New Invention. It was long before the means of making a clock go for an indefinite period of time was hit upon. M. Leroy, clockmaker to the King, at the Palais Royal, Nos. 13 and 15, has supplied this desideratum. The wind is the only agent which unceasingly puts the ingenious mechanism in motion. The effects of this powerful mover have been so nicely calculated, that the least zephyr suffices to raise the weight of these Æolian pendulums. We have seen one which has been going four years without any other human help. These pendulums may be used in towns, notwithstanding the height of the houses; but it is especially in the country, in isolated places, that this useful discovery will be of advantage. In the visit the Dauphin, Dauphiness, and Madame the Duchesse de Berry paid to the Louvre exhibition, their Royal Highnesses deigned to stop before the Æolian pendulum of M. Leroy, and complimented the author upon its construction. *Jour. des Debats.*

Home. The heart may seek to conceal itself from the outward world, but in the sanctuary of home it takes refuge from constraint, leaving its excellence or its depravity, its charms or its defects, to the observation of others. A multitude of little circumstances that we can neither foresee nor advert, daily make discoveries of our principles and actions to those that surround us, and happy is the individual whose conduct will always bear this microscope of home!

The Bible. He who hath once brought himself to delight in the Scriptures, will find no temptation to exchange that pleasure for any which the world or the flesh can offer him. Such an one will make the lively oracles of God his companions by day and by night. He will have recourse to them for direction, in the bright and cheerful hours of prosperity; to them he will apply for comfort, in the dark and dreary seasons of adversity. *Horne.*

Minds the most congenial, and seemingly formed to coalesce in the sweetest union, may sometimes, by missing the precise moment of explanation after a slight misunderstanding, separate forever. Let us learn a lesson from fact, which may be useful to the proudest heart and the most delicate sensibility—that there is no pride so high, nor delicacy so refined, as to be above the aid of mutual concession. How many blossoms of happiness have been shaken from the tree and died prematurely, and how much sourness has been engrafted in their places, merely from the want of such timely sacrifice.

Peeping into letters.—Looking over another when he is writing, and officiously reading what he has written, &c. are vulgar breaches of decorum of which very many are guilty. These habits will soil the fairest reputation, and shew a prying, meddling curiosity, derogatory to the character of a gentleman, and subject him to the imputation of being possessed of more impudence than honor and good breeding. A written paper carries with it a privacy and sanctity which no one of correct principles will violate, even though chance should throw the document open before him.

THIS DAY PUBLISHED,

By Frederick T. Gray, Boston, and G. & C. Carvill, New-York; THE NORTH AMERICAN REVIEW. No. LVIII.

CONTENTS.

Art. I. Chief Justice Marshall's public life and services. A History of the colonies planted by the English on the Continent of America. By John Marshall.

Art. II. Noyes's Translation of Job. An Amended Version of the Book of Job, with an Introduction, and Notes chiefly explanatory. By George R. Noyes.

Art. III. American Missionaries at the Sandwich Islands. 1. Voyage of His Majesty's Ship Blonde to the Sandwich Islands in the years 1824—5. Captain the Right Honorable Lord Byron, Commander.

2. Narrative of a tour through Hawaii. By William Ellis.

3. Review of the preceding works in the London Quarterly Review.

4. The Rev. C. S. Stewart's etters on the Sandwich Islands.

IV. Hindu Drama. Select Specimens of the Theatre of the Hindus. Translated from the Sanscrit, by H. H. Wilson.

V. Republic of Central America. 1. A Ststistical and Commercial History of the Kingdom of Guatemala in Spanish America. By D. Juarroa

2. Constitucion de la Republica Federal d. Centro America.

3. Constitucion del Estado del Salvador.

4. Constitucion Politica del Estado de Nicaragua.

5. Mensage del C. M. Jose Arce, Presidente de de la Republica de Centro-America.

6. Discursos de Jose del Valle, en el Congreso Federal de Centro-America.

7. El-Liberal. El Indicador. El Centinela del Saoador. Redactor General.

8. Proyecto de Reforma del Systema de Hacienda y Ereccion de un Banco Nacional de Centro-America.

9. Manifiestos y Decretos del Gefe del Estado de Guatemala y del Presidente de Centro-America.

VI. Bowring's Poetry and Literature of Poland. Specimens of the Polish Poets; With Notes and Observations on the Literature of Poland. By John Bowring.

VII. Debates in Congress. Speeches in Congress, as published in the Newspapers.

JAY'S LECTURES,

In which the Christian character is delineated in an interesting manner, in the various relations of life 1 vol. 8 vo. is in press, and will soon be published, by LINCOLN & EDMANDS.

Jan. 5, 1828.

NEW BOOK.—*Fruit and Flowers.*

Cottons & Barnard, 184, Washington-St. have just published an interesting little work, entitled "Fruit and Flowers; a religious story for Children, by the Author of a Dialogue on Providence, Faith and Prayer." 2m Jan. 5, 1828.

MRS. BARBAULD'S WORKS.

The Cambridge edition of the Works of Mrs. Barbauld in three vols. elegantly half-bound in calf, and very suitable for New Year's Presents, may be obtained at this Office, and at the Bookstores in the city, generally.

This is the most complete edition of Mrs. Barbauld's Works yet published, and though not so cheap as the New-York edition, will, it is believed, be found much more satisfactory, by those who desire an acquaintance with her works.

Dec. 29.

CLOUGH'S DISCOURSES.

Three Discourses on the faith which was once delivered to the saints. By Simon Clough, Pastor of the First Christian Society in the city of New-York—Third-street—Manhattan Island,—just published, and for sale by Bowles & Dearborn, 72, Washington-street. Dec. 8.

MR. SULLIVAN'S REPLY.

A reply to Rev. Mr. Robinson's Review of Remarks upon his Sermon—illustrating the Human and Official Superiority and Supreme Divinity of Christ By T. R. Sullivan, Author of the Remarks. Just published and for sale by BOWLES & DEARBORN.

B. & D. have for sale—The recent attempt to defeat the Constitutional Provisions in Favor of Religious Freedom, considered in reference to the Trust Conveyances of Hanover-street Church. By a Layman.

Jan. 26.

THE CHRISTIAN FAITH.

A sermon Preached at the Ordination of Mr. George Wadsworth Wells, as one of the Ministers of the First Parish in Kennebunk. *By Charles Lowell*, Minister of the West Church, in Boston. Just published and for sale by Bowles & Dearborn, 72 Washington-street. Dec. 15.

HORNE'S INTRODUCTION;

Cheap Edition.

Just received, and for sale by *Lincoln & Edmands*, Cornhill, Boston, Horne's Introduction to the Study of the Scriptures, 4 vols.; in boards, $8—bound, $9. Dec. 15.

New-York Collection of Hymns.

Bowles & Dearborn, 72 Washington-st have just received a large supply of the "New-York Collection of Hymns."—Being Agents for the sale of this work, they will be enabled to supply Societies or individuals at low prices.—Copies for examination may be had at all times. Jan. 26

APPROVED SCHOOL BOOK,

Suited to common schools in general, and younger classes in Academies—on a new plan.

S. C. Stevens, *Dover, N. H.* has just published, a Stereotype Edit. of "The Analytical Reader, containing Lessons in Simultaneous Reading and Defining, with Spelling from the same. To which are added, Questions and References to an Appendix; containing Sketches of Characters, Persons and Places, alluded to in the work. By Samuel Putnam. 'I had rather speak five words with my understanding, that I might teach others also, than ten thousand words in an unknown tongue.' Third edition."

*** As it is of the highest importance that children should be furnished with such books as will enable them to make the greatest proficiency; and as all, who have examined the above, concur in giving it their highest approbation, in writing or otherwise, Parents will do well to furnish their children who are destitute with it.

It is used in all the Public Schools in Portsmouth, Danvers, &c. by direction of the School Committees, and pretty extensively in most other towns, as well as several Academies.

Extracts from Recommendations.

From the American Journal of Education.

"The preface of this little volume contains several judicious and useful remarks, which seem to be the fruits of experience and attentive observation. The whole book possesses much merit.

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